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A VIEW

OF

THE GENERAL TENOUR OF THE NEW TESTAMENT

REGARDING

THE NATURE AND DIGNITY

OF

JESUS CHRIST;

INCLUDING

A COLLECTION OF THE VARIOUS PASSAGES

IN

THE GOSPELS, ACTS OF THE APOSTLES,

AND THE EPISTLES,

WHICH RELATE TO THAT SUBJECT.

BY JOANNA BAILLIE.

LONDON:

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PREFATORY NOTICE.

THAT nothing may be found in the following pages but what has been set forth more ably before, will not, I trust, be deemed any good reason for considering this publication as a useless one. In the present times the multitudes of new works following each other in rapid succession, which the most diligent reader can scarcely overtake, yet is unwilling entirely to relinquish, is a very unfavourable circumstance for acquiring the information to be found in the old, and makes former authors to be very much neglected and forgotten. It is from short works and periodical publications that our young people now receive their information and impressions; and what may be perused at one continued sitting, will often give the mind clearer ideas, and impulses more invigorating, than lengthened and recondite writings of far greater learning and ability. Nay, the very deficiencies and wants of a concise work will sometimes set a young person to think for himself, who might, perhaps, at the conclusion of

what is called a *course* of reading, have only found his memory possessed of many confused, mutilated, contradictory ideas, with which he would have but little inclination to occupy his thoughts any further. If these pages collect for the reader, under one general view, what he would not have collected for himself, they are useful; and should they not be found to contain one observation which has not been often and better expressed before, yet still, as connected with such a simple unbroken exposition of Scripture authority, they are useful and deserving of attention. What does it signify where ideas are to be found, to one who, from the habits, pursuits, and prepossessions of the times, is withheld from searching after them? And above all, they ought to be reckoned useful, should they induce a youthful reader to become acquainted with the best writers of all sects on the present momentous subject; doing it, however, with a prudent caution against ingenious and subtle reasoning, which a good cause seldom requires, and from which a bad cause so often receives its greatest or only support.

HAMPSTEAD,
April 11. 1831.

A VIEW, &c.

Concerning the nature and dignity of our blessed Saviour there have been many different opinions, professing to rest upon the testimony of Scripture; but three great distinct doctrines are the groundwork of all. The high church doctrine of the Trinity makes Jesus Christ God, equal in power, and all other attributes, with the supreme God, or God the Father. That which is commonly called the Arian, supposes him to be a most highly exalted Being, who was with God before the creation of the world, and by whose agency it probably was created, by power derived from Almighty God. That which is denominated the Socinian, regards him as the great Missioned Prophet of God, sent into the world to reveal his will to men; to set them an example of perfect virtue; and to testify the truth of his mission by the sacrifice of his life.

These three rules of belief stand far and far apart, though the two last are very often confounded with each other. The advocates for the first or high church doctrine, taking it for granted that the chief reason for dissenting from their authoritative and established belief is its being incomprehensible, when taken along with the unity of God, use, and justly use, in its defence a powerful argument: — "Every thing round us," say they, "is a mystery: we know not how our own volition effects one movement of our body; we know not how a seed put into the earth produces an herb or a tree; we know not how the smallest leaf bursts the little bud attached to the parent stem, and unfolds itself to the air; and shall we reject what is taught in Scripture, because we are unable to comprehend it?" On this ground they stand strong.

But no Christian — no Protestant Christian, regulates, or at least ought to regulate, his faith by any thing but what appears to him to be really taught in Scripture. To human reason, the noblest gift of our heavenly Father, are submitted the proofs of our Scripture's authenticity — its claim to being received as the word of God; and to human reason also must be sub-

mitted the interpretation of its meaning. The deepest scholar, when he has examined the original words of any passage of Scripture, and clothed it in corresponding words of his own native tongue, is a better judge of its meaning than a man of natural good sense, who knows no language but his own, only in as far as he may have compared that passage with others in the original versions, relating to a similar subject. Put a translation of the passage in question, and translations of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of its meaning as the scholar. There is no honest way of establishing any religious doctrine but setting before the mind those passages of Holy Writ in which they are taught, or have been supposed to be taught. Now, the most liberal and judicious clergyman, in preaching upon such subjects, can only support the doctrine which he advocates by a partial production of scripture evidence, and can scarcely be supposed to offer to his audience the opinions of an unbiassed mind. In proportion to the importance of a doctrine, it is required that the whole scriptural passages regarding it should be given to the consideration of the sincere Chris-

tian; and if he be really sincere, the tediousness and monotony of the task will not deter him from undertaking it, and going through it thoroughly. Indeed, there is no other way of coming to clear and satisfactory conclusions. To form decided opinions on particular insulated portions of any work, without regarding their agreement with the plain general tenour of the whole, would be unwise and unfair; but more especially so, should that work, like our Sacred Writ, abound in metaphorical expressions.

I am ignorant if any general collection of texts bearing on the present subject has been already laid before the public; but, as far as I know, there is none on so simple a plan as the following, which is the fairest and, I should suppose, the most useful way of treating it. Surely the fairest; for the peculiar doctrines of all denominations of Christians are professedly founded upon Scripture; and a full exposition of Scripture must, therefore, be considered as equally friendly to them all,—as that which they ought all to desire, if their professions be sincere.

I presume, then, to lay before the reader all the texts, as they follow one another, in the

Gospels, the Acts of the Apostles, and in the Epistles, which appear to me to have any reference to the nature, dignity, and offices of Jesus Christ; leaving him to draw from them what conclusions his honest judgment shall dictate. To the Old Testament I do not refer; for the Jews were the best judges of the peculiar idioms and grammatical distinctions of their own language; and any conclusions founded upon these, which they have at no time entertained or admitted, can be but slight authority. I have also refrained from producing any texts from the Revelation; because it appears to me that a vision vouchsafed to St. John, or to any holy person whatever, is not proper authority for any doctrine; and this I should have said had the book in question been always received as canonical, or admitted into the canonical list by a less meagre majority of votes.

In producing these passages of Scripture, I almost always transcribe the whole of a sentence, though the whole should not bear upon my subject; and as many of the sentences in the Epistles are long, involved, and crowded with matter, this may appear to be an unnecessary demand upon the attention: but I thought it

better to do so, than to be suspected of holding back any part that might really be, or that might be supposed to be, explanatory. I have set down, likewise, passages which may appear to bear upon my subject very dubiously; but this will at least be admitted as an error on the safe side. It is better to be redundant in testimony, where the subject is of great importance, than to be deficient. I have also produced the short sermons, or declarations of their faith, addressed by the Apostles to the people at the first promulgation of the Gospel, as recorded in the Acts of the Apostles, as well as the prefatory sentences at the beginning of each Epistle, and the benedictory conclusions, though not immediately, and sometimes not at all, connected with the doctrines in question, because they frequently contain short declarations of their faith, and would, though nothing else of their writing remained, give one a good idea of what they conceived to be the most important tenets of their religion. I do not mean, however, to insinuate that the following collection of texts is free from deficiency; and should be much better pleased with a reader who searches for himself, to see whether I have omitted any thing which ought to have

been produced, than he who takes for granted that it is complete.

It may be urged, that if candid Christians would diligently examine the Scriptures for themselves, regarding every important doctrine entertained by the different sects to which they belong, there would be no need of such a work as the present. Yet even were this the case, there would be great difficulty, when reading the Bible with this intention, to recollect, as they proceeded, what they had already passed, and, consequently, in perceiving how one passage relates to another; for the perusal of intervening passages, not connected with the object in view, would necessarily create confusion, by exciting other interests, and dividing the attention. It is to save the diligent and well-intentioned, as well as the impatient and indolent, a salutary task, which they would never, perhaps, execute in this way to their own satisfaction, that I offer to the public the following pages. Taking the common version (bearing date the year 1765) printed by authority at Cambridge, for my guide, no injury, at least, can be done to the established doctrine of the church; for the learned divines who made that translation, under authority, were all pro-

fessed believers of the established doctrine, and would therefore naturally give that sense to the words of every passage which was most favourable to their own tenets. I am no scholar; but when I admit this to be the case, I would not be understood to consider want of learning as any disqualification for a task like the present. On the contrary, it is perhaps an advantage, by suppressing all presumptuous desires which learning might create to correct the established translations of particular texts, and thereby attempt to bias the opinions of others from slight and inconclusive differences. Good intentions, a clear common understanding, and the absence of those acquirements which naturally impose an authority over the judgments of men, are the best qualifications for such an undertaking.

The most liberal clergyman of the various established churches, and, thank God! there are many such, could scarcely, with the purest intentions, remain unconstrained by the reproach he might incur, and still more by the pain he would inflict, in collecting portions of Scripture that would to many appear unfriendly to the community to which he belonged. Indeed, he would feel that, in doing so, he would by many be

considered a latitudinarian, unfit for the charge committed to him; and that, so considered, his means of being useful to his parochial flock would be greatly abridged. It is to an unlearned lay person of no authority to whom a task of this nature reasonably belongs; and, as far as these qualifications go, there is surely no vanity implied in supposing myself in some degree competent to it.

We cannot, I should think, be far wrong in believing that the simplest and most obvious meaning of the words, when not inconsistent with the general scope of the context, is the real meaning of any passage of the Gospels or Epistles; for, under the guidance of the Holy Spirit, the writers were commissioned to instruct the simple and ignorant. Now, this would have been very imperfectly done, had matters important to our faith been left by them to be only deduced, by ingenious processes of reasoning, from their words, by the Christian teachers who should follow them in succeeding ages, and teachers, too, not guided by divine inspiration. If, to avoid this difficulty, we suppose the Holy Spirit to have guided also the successive fathers of the church, who in many points differed from one

another materially, how shall we get out of the labyrinth? One teacher, of honest character, is as well entitled to call himself inspired as another, and we should then be forced to take refuge from confusion and discord in an infallible earthly guide; which, to the great misfortune of Christendom, was at last actually done. Nay, we must own, that something near akin to it was also done by the leaders of the Protestant church, enlightened as they comparatively were, when they asserted that such and such of their own explanations of Scripture must necessarily be believed.

I shall no longer occupy the time of the reader with further observations, but reserve what else I would offer to his consideration till the end, when he shall have perused the following extracts.

SAINT MATTHEW'S GOSPEL.

Matt. chap. II. v. 11. — "And when *they* were come into the house (viz. the wise men of the East), they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Chap. III. v. 16, 17. — "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Chap. IX. v. 2. to 6. — "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For

whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

Chap. X. v. 40. — "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Chap. XI. v. 25, 26, 27. — "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Chap. XII. v. 5, 6. — "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple."

Again, from the 15th to the 29th inclusive. — "But when Jesus knew it, he withdrew himself

from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? and if

I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

Again, in v. 47. to 50.—"Then said one unto him, Behold, thy mother and thy brethren are without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Chap. XIV. v. 33. — "Then they that were in the ship (viz. who had seen him walking on the sea) came and worshipped him, saying, Of a truth thou art the Son of God."

Chap. XVI. v. 13. to 18.—"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that

thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Again v. 27. — "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Chap. XVII. v. 5. — "While he yet spake (viz. Peter), behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Chap. XVIII. v. 18, 19. 20. — "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are

gathered together in my name, there am I in the midst of them."

Chap. XIX. v. 16, 17. — "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments."

Chap. XX. v. 20. to 23. — "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Again, v. 26, 27, 28. — "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Chap. XXI. v. 4, 5. — "All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Chap. XXII. v. 41. to 45. — "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

Chap. XXIII. v. 8, 9, 10. — "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your

Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

Again, v. 38, 39. — "Behold, (speaking of Jerusalem) your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Chap. XXIV. v. 30, 31. — "And then (after speaking of the tribulation of the latter days, &c.) shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Chap. XXV. v. 31, 32, 33. — "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Chap. XXVI. v. 26. to 29. — "And as they

were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Again, v. 38, 39. — "Then saith he unto them (his disciples), My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

Again, v. 52, 53. — "Then said Jesus unto him (the disciple who had cut off the ear of the high priest's servant), Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

Again, v. 62. to 66. — "And the high priest

arose and said unto him, Answerest thou nothing? what is it which these witness against thee? (viz. that Jesus had said he would destroy the temple of God, and rebuild it in three days.) But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

Chap. XXVII. v. 46.—"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Chap. XXVIII. v. 16. to 20.—"Then the eleven disciples went away into Galilee, into a mountain were Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto

them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

SAINT MARK'S GOSPEL.

Chap. I. v. 1, 2, 3.—"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Again, v. 7. to 11.—"And (viz. John Baptist) preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John

in Jordan: and straightway coming out of the water, he saw the heavens open, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Again, v. 23, 24. — "And there was in their synagogue (viz. the synagogue of Capernaum) a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

Again, v. 34. — "And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him."

Chap. II. v. 5. to 12.—"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say

to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose, took up the bed, and went forth before them all; in so much that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Again, v. 27, 28.—"And he said unto them, (viz. the Pharisees who had been reproving the disciples for plucking ears of corn on the sabbath day) The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord also of the sabbath."

Chap. III. v. 11, 12.—"And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known."

Again, v. 32. to 35.—"And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek thee. And he looked round about on them which sat about him, and said, Behold my mother and my

brethren. For whosoever shall do the will of God the same is my brother, and my sister, and mother."

Chap. IV. v. 37. to 41. — "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full, and he was in the hinder part of the ship, asleep on a pillow. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

Chap. VIII. v. 27, 28, 29. — "And Jesus went out and his disciples into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ."

Again, v. 38. — "Whosoever shall be ashamed

of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels."

Chap. IX. v. 7. — "And there was a cloud that overshadowed them (viz. on the Mount of Transfiguration): and a voice came out of the cloud, saying, This is my beloved Son; hear him."

Again, v. 36, 37. — "And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."

Chap. X. v. 17, 18. — "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

Again, v. 39, 40. — "And Jesus said unto them, (viz. the sons of Zebedee) Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on

my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Again, v. 44, 45. — "And whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Chap. XII. v. 6, 7, 8. — "Having yet therefore one son, his well-beloved, he sent him also unto them, (viz. the wicked husbandmen in the parable of the vineyard) saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours."

Again, v. 35, 36, 37. — "And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? for David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?"

Chap. XIII. v. 24. to 27. — "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that

are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Again, v. 32. — "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Chap. XIV. v. 23, 24, 25. — "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

Again, v. 35, 36. — "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

Again, v. 60. to 64. — "And the High Priest stood up in the midst, and asked Jesus, saying,

Answerest thou nothing? what is that which these witness against thee? But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."

Chap. XV. v. 34. — "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

Chap. XVI. v. 15. to 19. — "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and

they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

THE GOSPEL OF SAINT LUKE.

Chap. I. v. 32, 33.—(The announcing Angel says to Mary) "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Again. v. 35.—"And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Again, v. 76. to 79.—"And thou child (speaking of John Baptist) shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of

our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

Chap. II. v. 8. to 14. — "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on the earth peace, good will toward men."

Again, v. 25. to 32.—"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto

him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Chap. III. v. 16, 17.—"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

Again, v. 21, 22. — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice

came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Chap. IV. v. 41. — "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

Chap. V. v. 18. to 25. — "And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the

palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Chap. VI. v. 5. — "And he said unto them (the Pharisees who had found fault with his disciples for plucking ears of corn on the sabbath day), That the Son of Man is Lord also of the sabbath."

Chap. VII. v. 22, 23. — "Then Jesus answering said unto them (the disciples of John, sent to enquire if Jesus were he that should come, &c.), Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."

Chap. VIII. v. 20, 21. — "And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."

Again, v. 28. — "When he (the man possessed

by devils) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."

Chap. IX. v. 26. — "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Again, v. 35. — "And there came a voice out of the cloud, saying, This is my beloved Son; hear him."

Chap. X. v. 21, 22. — "In that hour (when the seventy disciples were returned with joy from their mission) Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

Chap. XI. v. 31, 32. — "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she

came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Chap. XII. v. 8, 9, 10.—"Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Chap. XIII. v. 35.—"Behold, your house (speaking of the Jews, as he lamented over Jerusalem) is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Chap. XVII. v. 24, 25.—(Speaking to the Pharisees, who had asked him when the kingdom of God should come,) "For as the lightning, that lighteneth out of the one part under heaven,

shineth unto the other part under heaven; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation."

Chap. XVIII. v. 18, 19. — "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is God."

Chap. XXII. v. 28, 29, 30. — (Speaking to his disciples at their last supper,) "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Again, v. 66. to 71. — "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said

unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth."

Chap. XXIII. v. 3, 4. — "And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man."

Again, v. 46. — "And when Jesus had cried with a loud voice, he said, Father, into thy hand I commend my spirit: and having said thus, he gave up the ghost."

Chap. XXIV. v. 18. to 21. — "And one of them (the disciples on the way to Emmaus), whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel."

Again, v. 25, 26. — "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Again, v. 45. to 53. — "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

THE GOSPEL OF SAINT JOHN.

Chap. I. v. 1, 2, 3. — "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

Again, v. 10. to 14. — "He (speaking of Christ as the true light, which lighteneth every man that cometh into the world) was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Again, v. 18. — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Again, v. 26, 27. — "John answered them (the Pharisees), saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Again, v. 29. to 34. — "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

Again, v. 48. to 51. — "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw

thee. Nathanael answereth and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Chap. III. v. 12. to 19. — (Speaking to Nicodemus, he says,) "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned

already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Again, v. 30. to 36. — (John Baptist, speaking of Jesus, says,) "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

Chap. V. v. 16. to the end of the chapter. — "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on a sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment to the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the

Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness of the truth. But I receive not testimony from man: but these things I say that ye may be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me,

hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Chap. VI. v. 32, 33. — "Then said Jesus unto them (the Jews who had asked a sign from him, as Moses had given by feeding the Israelites with manna), Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from

heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world."

Again, v. 38. — "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Again, v. 57. — (Still speaking of himself as the bread from heaven,) "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

Again, v. 62. — (Speaking as before to the same Jews,) "What and if ye shall see the Son of Man ascend up where he was before?"

Again, v. 68, 69. — "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Chap. VIII. v. 16, 17, 18. — "Jesus answered them (the Jews who murmured against him at the great feast in the Temple) and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent

him, the same is true, and no unrighteousness is in him."

Chap. VIII. v. 28, 29. — "Then said Jesus unto them (the Jews who were cavilling at him in the Temple after he had delivered the woman taken in adultery), When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Again, v. 42. — "Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me."

Again, v. 56. to 59. — (Still speaking to the same Jews,) "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by."

Chap. 9. v. 35. to 38. — "Jesus heard that they had cast him (the man born blind who had been restored to sight) out: and when he had found him he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him."

Chap. 10. v. 27. to 40. — "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word

of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hands."

Chap. XI. v. 25, 26, 27. — "Jesus said unto her (Martha), I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Again, v. 41, 42. — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

Chap. XII. v. 31. — "Now is the judgment of

this world: now shall the prince of this world be cast out."

Again, v. 44. to 47. — "Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

Again, v. 49, 50. — "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

Chap. XIII. v. 3. — "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."

Again, v. 13, 14. — "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Again, v. 20. — "Verily, verily, I say unto

you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

Again, v. 31, 32. — "Therefore, when he was gone out (Judas Iscariot), Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

Chap. XIV. entire. — "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus

saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me:

because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice,

because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

Chap. XV. v. 9, 10. — "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Again, v. 23, 24. — "He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Again, v. 26, 27. — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have [illegible] with me from the beginning."

Chap. XVI. v. 7. to 15. — " Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you."

Again, v. 27. to 31. — " For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo,

now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe?"

Chap. XVII. entire. — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and

they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent

them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

Chap. XIX. v. 7, 8, 9.—"The Jews answered him (Pontius Pilate), We have a law,

and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer."

Chap. XX. v. 17. — "Jesus saith unto her (Mary Magdalene), Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Again, v. 21. to the end of the chap. — "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my

hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

ACTS OF THE APOSTLES.

Chap. I. v. 1, 2.—"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost

had given commandments unto the apostles whom he had chosen."

Chap. II. v. 22. to 40. (containing all that part of St. Peter's first address to the Jews and others who wondered at the gift of tongues, just then conferred on the apostles, which relates to the offices and dignity of Jesus Christ). — " Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and

brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in

the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Chap. III. v. 12. to the end of the chapter, (containing St. Peter's second address to the Jews, occasioned by the miracle performed by him and St. John on the lame man, at the gate of the temple). — "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the

presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the

kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Chap. IV. v. 23. to 31. — "And being let go, (viz. from the council of the high priest and rulers,) they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal;

and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Chap. V. v. 29. to 32. — "Then Peter and the other apostles answered (the chief priests, &c. in council) and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Chap. VII. v. 55, 56. — "But he (viz. Stephen) being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Again, v. 59, 60. — "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive

my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Chap. VIII. v. 36, 37. — "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Chap. IX. v. 20. — "And straightway he (viz. Paul, immediately after his conversion) preached Christ in the synagogues, that he is the Son of God."

Chap. X. v. 34. to 43. (Containing St. Peter's address to the devout centurion and his household, who were the first Gentile converts.)— "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word, I say, ye know, which was published throughout all

Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Chap. XIII. v. 23. to 39. (Containing that part of St. Paul's discourse in the synagogue at Antioch, that regards the offices and dignity of Jesus Christ.)—"Of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel.

And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up

from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after h had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Chap. XVII. v. 30, 31.—"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Chap. XX. v. 18. to 21.—"And when they were come to him (viz. the elders of the church of Ephesus whom Paul had sent for to meet him at Miletus), he said unto them, Ye know, from the

first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Again, v. 26, 27, 28.—"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Chap. XXII. v. 12. to 16.—"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath

chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Chap. XXVI. v. 22, 23.—(Paul pleading before Agrippa gives this brief summary of his doctrines:) "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

THE EPISTLE OF SAINT PAUL TO THE ROMANS.

Chap. I. v. 1. to 7. (Containing the introductory professions.)—"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised

afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name; among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: grace to you, and peace, from God our Father, and the Lord Jesus Christ."

Chap. II. v. 12. to 16. (In connection, leaving out the long parenthesis between, which is not necessary to the complete sense of the sentence, nor relevant to our subject.) — "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Chap. III. v. 23. to 26. — "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God

hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Chap. IV. v. 23, 24, 25. — "Now it was not written for his (Abraham's) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."

Chap. V. v. 1. — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Again, v. 10, 11. — "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Again, v. 15. — "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace

of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

The same thought is repeated in verses 17. to 21.

Chap. VI. v. 8. to 11. — "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Chap. VIII. v. 3. — "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Again, v. 8. to 11. — "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he

that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Again, v. 16, 17. — " The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Again, v. 28, 29. — " And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Again, v. 32, 33, 34. — " He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Chap. IX. v. 5. — " Whose (speaking of the

Israelites) are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Chap. X. v. 8, 9. — " But what saith it? (viz. the righteousness that is by faith.) The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Chap. XIV. v. 8. to 12. — " For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Chap. XV. v. 5. to 9. — " Now the God of patience and consolation grant you to be like-

minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."

Chap. XVI. v. 25. to the end of the chapter, being the conclusion of the Epistle. — "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen."

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

Chap. I. v. 1. to 9. — " Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Again, v. 22, 23, 24. — " For the Jews require a sign, and the Greeks seek after wisdom:

but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Again, v. 30, 31.—"But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Chap. II. v. 7, 8.—"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Chap. III. v. 21, 22, 23.—"Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Chap. VIII. v. 4, 5, 6.—"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none

other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Chap. X. v. 1. to 5. — "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness."

Chap. XI. v. 1, 2, 3. — "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Chap. XII. v. 4, 5, 6. — "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Chap. XV. v. 20. to 28. — "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also

himself be subject unto him that put all things under him, that God may be all in all."

Chap. XVI. v. 24. — "My love be with you all in Christ Jesus. Amen."

SECOND EPISTLE OF SAINT PAUL TO THE CORINTHIANS.

Chap. I. v. 1. to 4. — "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Again, v. 18. to 22. — "But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him

are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

Chap. II. v. 14. to the end. — "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."

Chap. IV. v. 3. to 6. — "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of

darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Chap. V. v. 18. to the end. — "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Chap. VIII. v. 9. — "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Chap. XI. v. 30, 31. — "If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Chap. XII. v. 19. — "Again, think ye that

we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying."

Chap. XIII. v. 2, 3, 4. — "I told you before, and foretell you, as if I were present, the second time; and being absent now, I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he lived by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."

Again, v. 11. to the end, concluding the Epistle. — "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

THE EPISTLE OF PAUL TO THE GALATIANS.

Chap. I. v. 1. to 5. — " Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia: grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

Chap. III. v. 19, 20. — " Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one: but God is one."

Again, v. 26. — " For ye are all the children of God by faith in Christ Jesus."

Chap. IV. v. 4. to 7. — " But when the ful-

ness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Chap. VI. v. 18. which concludes the Epistle. — "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Chap. I. v. 1. to 12. — "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ."

Again, v. 15. to the end of the chapter.—"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our

Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Chap. II. v. 4. to the end of the chapter.—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of

his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of ourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:) and came and preached peace to you which were afar off, and

to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Chap. III. v. 8. to the end of the chapter. — "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tri-

bulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Chap. IV. v. 4. to 7. — "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

Chap. V. v. 2. — "And walk in love, as

Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

Again, v. 18. to 21. — "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

Chap. VI. v. 23, 24. being the conclusion of the Epistle. — "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Chap. I. v. 1. to 6. — "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you, and peace, from God our Father, and from the Lord

Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Again, v. 9, 10, 11. — "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Chap. II. v. 5. to 11. — "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of

Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Chap. III. v. 3. and part of the following, which concludes the sentence. — "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh."

Chap. IV. v. 6, 7. — "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Again, v. 20. to 23. concluding the Epistle. — "Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cesar's household. The grace of our Lord Jesus Christ be with you all. Amen."

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Chap. I. v. 1. to 4. — "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints."

Again, v. 13. to 21. — "Who (viz. God the Father) hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Chap. II. v. 8. to 13.—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Chap. III. v. 1, 2, 3.—"If ye then be risen with Christ, seek those things which are above,

where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Again, v. 17.—"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

THE EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Chap. I. v. 1.—"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ."

Again, v. 9, 10.—"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Chap. II. v. 13, 14, 15. — "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

Chap. III. v. 11, 12, 13. — "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Chap. V. v. 9, 10. — "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that,

whether we wake or sleep, we should live together with him."

Again, v. 18. — " In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Again, v. 27, 28. which conclude the epistle. — " I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen."

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Chap. I. v. 1, 2. — " Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ."

Again, v. 11, 12. — " Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

Chap. II. v. 13. to the end of the chapter. — "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

Chap. III. v. 16, 17, 18. concluding the epistle. — "Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Chap. I. v. 1, 2. — " Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

Chap. II. v. 3. to 6. — " For this (viz. subjection to kings and authorities) is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Chap. III. v. 16. — " And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Chap. V. v. 21. — " I charge thee before God, and the Lord Jesus Christ, and the elect

angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Chap. VI. v. 13. to 17. — " I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times *he* shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Chap. I. v. 1, 2. — " Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."

Again, v. 8. to 11. — " Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

Chap. IV. v. 22., which concludes the epistle. — " The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

Chap. I. v. 1. to 5. — " Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, pro-

mised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."

Chap. II. v. 9. to 14. — "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Chap. III. v. 4. to 7. — "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy

he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

THE EPISTLE OF PAUL TO PHILEMON.

Chap. I. v. 1, 2, 3. — "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ."

Again, v. 25. which concludes the epistle. — "The grace of our Lord Jesus Christ be with your spirit. Amen."

THE EPISTLE OF THE APOSTLE PAUL TO THE HEBREWS.

Chap. I. — "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days

spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens

are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Chap. II. v. 9. to 13. (After saying that we did not yet see all things put under Christ, he continues thus:) — But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And

again, Behold I and the children which God hath given me."

Chap. III. v. 1. to 6. — " Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Chap. V. v. 4. to 10. — " And no man taketh this honour (viz. the honour of the priesthood) unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchi-

sedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."

Chap. VIII. v. 1, 2. — "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Chap. IX. v. 13, 14. — "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Chap. X. v. 11, 12, 13. — "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Chap. XII. v. 1, 2. — "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Again, v. 22, 23, 24. — "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant,

and to the blood of sprinkling, that speaketh better things than that of Abel."

Chap. XIII. v. 20, 21. — "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

THE GENERAL EPISTLE OF JAMES.

Chap. I. v. 1. — "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

Chap. II. v. 1. — "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

THE FIRST EPISTLE GENERAL OF PETER.

Chap. I. v. 1. to 10. — "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge

of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Again, v. 17. to 22. — "And if ye call on the Father, who without respect of persons

judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed, with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

Chap. II. v. 1. to 6.—"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Chap. III. v. 21, 22.—"The like figure (viz. those who were saved with Noah in the

ark) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Chap. IV. v. 11. — "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen."

Chap. V. v. 10, 11. — "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

SECOND EPISTLE GENERAL OF PETER.

Chap. I. v. 1. to 4. — "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you

through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Chap. III. v. 18., which concludes the epistle. — "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

THE FIRST EPISTLE GENERAL OF JOHN.

Chap. I. v. 1, 2, 3. — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly

our fellowship is with the Father, and with his Son Jesus Christ."

Chap. II. v. 1, 2. — " My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Again, v. 22, 23, 24. — " Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

Chap. III. v. 21, 22, 23. — " Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus

Christ, and love one another, as he gave us commandment."

Chap. IV. v. 2, 3. — "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Again, v. 14, 15. — "And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Chap. V. v. 5. to 12. — "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree

in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

Again, v. 19. 20, 21., which concludes the epistle. — "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

THE SECOND EPISTLE OF JOHN.

Verses 1, 2, 3. — "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for

ever. Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

THE GENERAL EPISTLE OF JUDE.

Verses 1, 2. — "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied."

Again, v. 4. — "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Again, v. 24, 25., which conclude the epistle. — "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The reader has now seen, as far as I am able to judge, all the passages to be found (excluding the Revelation) in the New Testament, which bear upon the nature, dignity, and offices of Jesus Christ, and may consider for himself how far either of the three sects, mentioned in the beginning of these pages, is borne out in its peculiar doctrine. Yet I feel that I should not act with perfect rectitude were I to conceal what have been my own impressions, after having surveyed and considered the whole. And I avow them the more readily, because I am an unlearned person, whose opinion can be of no importance or authority, and who cannot, therefore, bias the judgment of others as capable of forming an opinion on this important subject as myself; — that is to say, every unlearned reader of common understanding. I also do it the more readily because, excepting sermons which I have heard preached in the episcopal church on that particular Sunday, appointed for the inculcating the first-mentioned doctrine, and sermons occasionally read on the same subject and for the same purpose, with one or two tracts, urging the chief arguments upon which it has been founded, I am ignorant of all controversy

which different sects have entered into, regarding what is called the divinity of Christ.

No offence, I hope, will be taken at the use I here make of the term *sects*, which is commonly applied to a smaller number of Christians as distinguished from a greater, whose tenets are supported by the law of the land. I use it here in a wider sense, as divisions of that church which consists of every believer who receives the New Testament as the word of God, — The Greek, the Roman, the Lutheran, the English, the Presbyterian, with the various subdivisions, occasioned by dissenters from each. All established churches are such only regarding the country by whose laws they are upheld; regarding Christianity at large they are not so, and may then with propriety be designated sects.

It appears to me that Jesus Christ, through the whole of the Gospels, speaks of himself as receiving his power from God. In the Acts and the Epistles likewise the apostles speak of him as deriving his power and glory from God the Father, not only when he is mentioned as a man upon earth, but in his glorified state after his ascension. And indeed it is as ascended to heaven and on the right hand of God that they

almost constantly speak of him to the earliest converts. There are but two passages in the New Testament which appear to me clearly to favour the first of our three mentioned sects, or our high Church doctrine which, with little limitation, may be termed the professed doctrine of all established churches in Christendom; and these are the three first verses of St. John's Gospel and that passage which is to be found from the 5th to the 12th verses of St. Paul's Epistle to the Philippians. The latter seems to me the strongest and most direct. "Being" says the apostle, "in the form of God, he thought it not robbery to be equal with God." Of the first part of the passage Paley and Sherlock *, though drawing from it different conclusions, say that the words in the original will bear a different interpretation. Of this I cannot pretend to judge; but if, in our common version of the Epistle, the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, "therefore God, even his God," &c. &c. must be

* See Paley's Sermons on Hebrews xiii. 8., and Sherlock's Sermons on Philippians ii. 9.

wrong, for they are utterly inconsistent with one another.* The introductory verses to St. John's Gospel, where it is said "in the beginning was the Word," &c. &c. are not in my opinion so strong as the above mentioned assertion of St. Paul; for a being so great and excellent as to be endowed with power and wisdom to create this world, might be called God from such derived glory, without implying any equality with the supreme God from whom he has derived every thing. And in admitting such latitude in the use of this divine title, we are in some degree authorised by our Saviour himself. When accused of blasphemy by the Jews for seeming to make himself equal with God, this is his defence: —"Is it not writte in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified

* The usual reply to this objection, — that the exaltation here meant regards Jesus Christ in his human nature only, — appears to me an ingenious subtlety to evade the objection, not to answer it. To be exalted beyond every name that is named in heaven, would certainly be great honour to human nature, as personified in Christ, but would be no honour or exaltation at all to that Divine Being, who had thought it no robbery to be equal with God.

and sent into the world, Thou blasphemest; because I said, I am the Son of God?" If we suppose him, as St. John and St. Paul assert, to have created this world, we may likewise naturally suppose that our sun and all that revolves round it were created by him, acting with the delegated power of his great Father. And the discoveries of modern astronomy make this a less extravagant notion than it would have been in the days of the apostles, when the earth was believed to be the centre of the universe. For by what agents the Supreme Being may have thought fit to people the regions of space with such innumerable suns and planets which our mortal eyes assisted and unassisted do behold, it is not for us to conjecture: we look up and adore, and then with becoming reverence bow down our heads to the earth. This idea, too, appears to me in beautiful accordance with the doctrines of atonement and mediation for our transgressions which are so plainly taught throughout the New Testament, and is reconcileable with all that is said of our blessed Lord in holy writ. There are besides a very few expressions in the epistles of Saint Paul which seem to favour in some degree, this high church

doctrine, and might by a subtle reasoner be made to support it; but with subtle reasoning this work has nothing to do, and my reader has no doubt noticed those expressions, and is as well qualified to judge of them as I can pretend to be. In short, it appears to me, that a person of plain sense, who, being previously unacquainted with this article of our orthodox creed, should read the New Testament with serious attention, might do so without being aware that such a doctrine is therein taught at all. For in reading a book full of figurative expressions, he would never think of understanding any of them literally when at variance with the general sense of what they were introduced to enforce and illustrate. Metaphor gives both lightness and strength to instruction, for containing, as it does, an implied simile or comparison, the imagination enjoys its pictured object while the understanding is making out its lesson. To receive such forms of speech literally leads to confusion and absurdity; and whether an expression in any book ought to be received literally or metaphorically, must be known by its agreeing or not agreeing with the context. How shall we, for instance deal with the four following passages

of scripture? "This is my body broken for you," &c. "This is my blood shed for the remission of sins." "I and my Father are one." "Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word: that they may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one." "If thy right hand offend thee, cut it off and cast it from thee; it is better for thee to go into life halt and maimed, than having two hands or two feet to be cast into hell fire." If we take the first of these passages literally, the doctrine of transubstantiation is established. If the second is so taken, viz. as not meaning union of concord only but identity, our high church creeds will be upheld by it to their utmost stretch; but what shall we do, then, with the third, where the same expression is repeated? for there we must be satisfied with the union of concord alone, as identity of the disciples with each other and with their blessed Master is impossible. The last of the above texts: "if thy right hand offend

thee," &c. enjoins what is, indeed, possible, but has not, I believe, given much disturbance to either churchmen or laity, though as well entitled to do so as some others which have been causes of bitter contention. Metaphor is meant to give clearness and scope to interpretation, not to chain it down or encumber it with shackles. It is fitted to give pleasing exercise to two of our noblest faculties. While the one is enjoying its image, the other is tracing its lesson. Imagination and understanding are natural and pleasant helpmates, who work to one another's hands very profitably, and were not bestowed upon us by the great Giver of all good gifts that we should divide and separate them as aliens from one another.

Of the second sect, whose opinions, as far as I am capable of judging, agree best with the whole tenour of Scripture, I will say nothing.

As to the third, which considers Jesus Christ as a mere man, sent into the world with God's high mission to his brethren, it seems at variance with so many plain passages of Scripture, that it cannot, I should think, by those who view the subject in the simple way here recommended,

be considered as standing upon any solid foundation.

There are good and pious Christians of all denominations, and so far from uniformity of belief being a blessing, we may thank God that he has permitted various sects to exist. Much good, we may suppose, has arisen from the various habits and tempers of sincere believers, how different soever and opposed to one another; and what our Saviour said to those who condemned both his own open and sociable manners, and the abstemious austerity of John the Baptist, is in some degree applicable to them, "Wisdom is justified of all her children." One good effect we can evidently trace: with perfect uniformity of opinion, we could not reasonably have had the same firm trust in the authenticity of Scripture which we now possess. Christians differing from Christians in various points of faith, kept a jealous eye upon each other; and, generally speaking, neither hypocritical policy nor mistaken zeal durst venture to alter it. Had it not been for this, during the dark ages, and before the art of printing was invented, the genuine Scripture, in all human probability, would have been entirely lost,

or so intermixed with absurdities and monkish inventions, that we could have had no reasonable confidence in it. I say nothing of the room which this want of uniformity has created for the exercise of Christian forbearance and charity; would to God we had profited by such opportunities more than we have! It is not, therefore, with any vain design of combating the settled opinions of any class of believers that I have undertaken this collection of scriptural passages, but that persons of sincere piety and common understanding may see laid before them what the New Testament contains regarding the nature and dignity of Christ, and judge for themselves. I firmly believe that, for want of such an aid, many a young person, supposing the Scripture to teach what it hath not taught, has turned from revealed religion with a wounded or indifferent mind.

In these days, when the spreading of our religion in distant heathen countries, and also amongst the Jews, is so zealously contemplated and pursued, an exposition like the present becomes more necessary, that doctrines from which many of them may be supposed peculiarly to revolt, may not be considered by them as neces-

sarily making a part of Christian faith. * Instead of placing certain doctrines like a stumbling block on the very threshold of instruction, it surely becomes every Protestant missionary to assure his proselytes, that no Christian, with the Bible in his hand, is required to believe what does not appear to him to be plainly taught therein. It is on this acknowledged maxim that the Protestant church takes her stand; and well had it been for her had she always acted consistently with it. The high-strained doctrine of what is called the Catholic Church regarding the present subject, was one great cause in promoting the rise and progress of Mahomedanism; without this, the religion of Mahomet, humanly speaking, would probably never have existed. And it will, so speaking, be the greatest obstacle to the conversion of the Jews. How far their conversion

* Our missionaries abroad have often begun their ministry in this manner. (See the Life of Martin and others.) This has always appeared to me as unwise as it is unwarranted. In speaking of the progress of their labours in the East to men acquainted with India, I have been told that the lives of the missionaries have gained them great respect among the Hindoos, from their benevolence and good conduct, whilst their doctrines have made little or no impression at all.

at this period of time may be desirable I am not competent to judge; but it is obvious to any common understanding that the singular state in which that nation has existed since the destruction of Jerusalem up to the present day, and their being the preservers of the ancient prophecies connected with our religion, are strong proofs to which we can appeal for its truth — proofs which would have been destroyed had they been converted so early as before the reformation and the invention of printing. Their not having been so seems to be a wise appointment of Providence for our good; and it is, perhaps, desirable that it should not be disturbed till greater progress has been made in converting the other nations of the earth. This, however, I say with all diffidence and humility, and trust that it will not be considered as arising from any indifference on a subject so serious and important.

I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, [and there are, probably, many] who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established

Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, freed from the disjointing division of verses, they will perceive on what authority the doctrine really rests; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it. It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture. The Church of England herself, as becomes a Protestant church, acknowledges this in the sixth of her thirty-nine articles, however dictatorial the terms in which they are generally couched: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And no

person, I should think, who abstains from repeating those parts of her Liturgy which are contrary to what appears to him to be the meaning of Scripture, need at any time scruple to join in the public worship which she hath appointed. Do not Christians assemble in the house of God to adore his goodness, and to offer up their tribute of thanksgiving and praise with that increased emotion which arises from social communion, far more than to make declaration of dogmas? Are not all assembled there as the dependent creatures of one beneficent and almighty Parent, and as sinners for whose sake a generous Saviour was willing to live and to die? And what form of words should be allowed to disturb such natural and holy feelings? He who will not join a religious assembly, where any part of the service does not agree with his belief, will find himself often debarred from social worship; and surely while he joins in the general devotions of those who in particular tenets differ from himself, he may even while those parts of the service are repeated which he most objects to, though silent, exercise that inward sentiment of brotherly good will and consideration for others, which so well become the followers of

Jesus Christ, and receive benefit to his soul. — In doing so, while he manfully and honestly avows what his real opinions are, he can never be justly accused of hypocritical conformity. Indeed, by remaining on these terms with the established institution * — an institution containing within itself full power to alter or modify its articles and liturgy, he would more probably contribute hereafter to the freeing a greater number of Christians from professions of belief, appearing to them unwarranted by Scripture, than by separating from it. So at least it appears to me, though, at the same time, I honour from my heart all those who, contrary to every kind of worldly interest, have separated from it for conscience's sake.

Above all, I hope, that a serious perusal of the preceding extracts will incline the reader, what conclusion soever he may draw from them, to feel charitably towards all who differ from him in opinion; knowing that piety to Almighty God, and gratitude to his Messiah, with the generous impulses and virtuous actions naturally

* I mention institution in the singular, as the Kirk of Scotland, equally established by law, mixes no professions of belief with her public worship.

flowing from such sentiments, belong exclusively to no sect. Had unity of faith been necessary to salvation, we must suppose that God, by the operation of his Holy Spirit, would have bestowed such unity on sincere Christians. It will be the good intention and sincerity with which we examine Scripture, not the result of that examination, for which we shall be called to account. And let us consider how little difference, as to the effects upon our hearts and conduct, a difference of opinion on various points of faith is calculated to produce. We shall begin with the doctrine of atonement, which has so often been the subject of controversy: — What difference can it make in our adoration and love of God, or our love and gratitude to His blessed and generous Son, to contemplate Christ as having atoned for our sins, or as being only a Mediator, pleading for our pardon, since in either case we believe him to have left for a time the happiness and glory of heaven, to become a man upon earth, that he might suffer and die for our sakes? We shall next consider the doctrine of original sin, which has been no less strenuously controverted. Does he, who after a diligent examination of scripture,

believes that man was, for some cause which we need not here examine, made liable to sin, and furnished with both the good and bad dispositions necessary for a state of trial and probation; and by the mercy and goodness of God, through the merits and intercession of Christ, will have his imperfect obedience and improvements in virtue accepted — does such a man feel less love and gratitude to the Divine Being, than one who, after a similar examination, supposes that he is sent into the world with only bad dispositions, incapable by nature of any good thing, but as he is acted upon by an after operation of grace? Our capability of good and means of attaining to a better state of existence in either case comes equally from God, and we are equally bound to follow every good suggestion of the mind, and repress every one that is evil. Excellent fruits have sprung from the holders of both these tenets, but censuring the one class or despising the other cannot be reckoned amongst them. Lastly, let us consider the doctrine of faith which has set Christians at variance more than any other, particularly in the present day. That faith alone effects our salvation without works, but must still have its sincerity proved by works,

or that faith producing good works, or in conjunction with good works procures the same blessed result, is a subtle distinction, works being necessary and faith also necessary to him who embraces either opinion. And would the preachers of faith not put works out of sight by forbearing to mention them at all, or mentioning them slightly, and were the preachers of works more zealous in inculcating that gratitude and piety by which the highest and purest morality is produced and cherished, it would be of little consequence on which side of the question any one might range himself.

There seems to be a kind of humility in supposing that we can do nothing for ourselves, and this has often won converts to the firstmentioned notion of faith. But what is pride and what is humility in relation to man with his Maker? Every thing we possess we derive from him; and he who bows down his reason and calls himself a worm of the earth, has not a stronger sense of the infinite perfection of Almighty God, or of the immeasurable distance between the Creator and the created, than he who gratefully prizes his own powers of mind, which enable him in some degree to perceive

the wisdom, power, and goodness of the Deity in his varied works, — prizes them the more as being the generous gift of the beneficent Lord of all. Humility and pride are terms which properly relate to man as connected with fellow men. It is that disposition which makes a man willing to allow the merits of others, and to think himself inferior to them, and ready to condescend to those who are his inferiors, that is properly humility: it is that disposition which assumes superiority over others, and disregards the wrong and distress occasioned by it, which is properly called pride. Do we honour God by depreciating the noblest of his works with which we have any means of being acquainted — a rational soul? Such an idea monks and fanatics may entertain, but does it become those who have had the sacred Scripture spread freely before them? Who have therein contemplated the most exalted, beautiful, and generous of all characters — our blessed Saviour? Who have considered the main tenor of his pure and excellent precepts, the promises and hopes vouchsafed for our encouragement, and his perfect, animating, and noble example?

It is frequently urged by well meaning per-

sons, that in our belief of the doctrines contained in the Bible there must be a complete prostration of our poor limited reason. True; when our reason assents to the words of that book in the sense proposed, as being the words of God. But this is a preliminary which human reason must settle, unless each individual be gifted with inspiration. Yes, we must subject our understanding, to such high authority; and it is, therefore, more imperatively our duty to study the whole of scripture, to the best of our abilities for ourselves. To set aside what appears to us from the general tenor of the whole to be plainly taught therein, to follow the interpretations given by others of particular passages, is not a prostration of reason to God, but to man. To show that it is a prostration of reason likewise to the declared opinions of men, who, with fewer advantages than ourselves, did from ambition, from fear, from a desire of conciliating others, from the love of peace, and hatred to contention, not even dare to use their own reason, would not be difficult; but the design of these pages forbids me to attempt it. Shall we, from a mistaken notion of presumption, treat our sacred volume in a way which would be most unjust

and injurious to any secular work? Should we take our opinion of the writings of any great poet or philosopher from detached passages, declared by some peremptory critic as containing the beauty and vigour of the whole, not daring to use the affections and faculties of our own mind in perusing it? This might do well for increasing the consequence of the critic, but would be a heinous wrong and indignity to the author.

But do not let my reader suppose that I recommend a blind, wilful adherence to one's own judgment. It is well for us to consult understandings superior to our own, as we have opportunity in the writings and conversation of the pious and intelligent; but having done so, it is by no means well to give up our own opinion to theirs, unless they have convinced our reason that their opinions are better founded than our own.

That the right of private judgment in interpreting Scripture must promote peace and Christian charity we cannot doubt. For one who has diligently examined the whole scope of what is taught there, and has found the difficulty of coming to determined conclusions

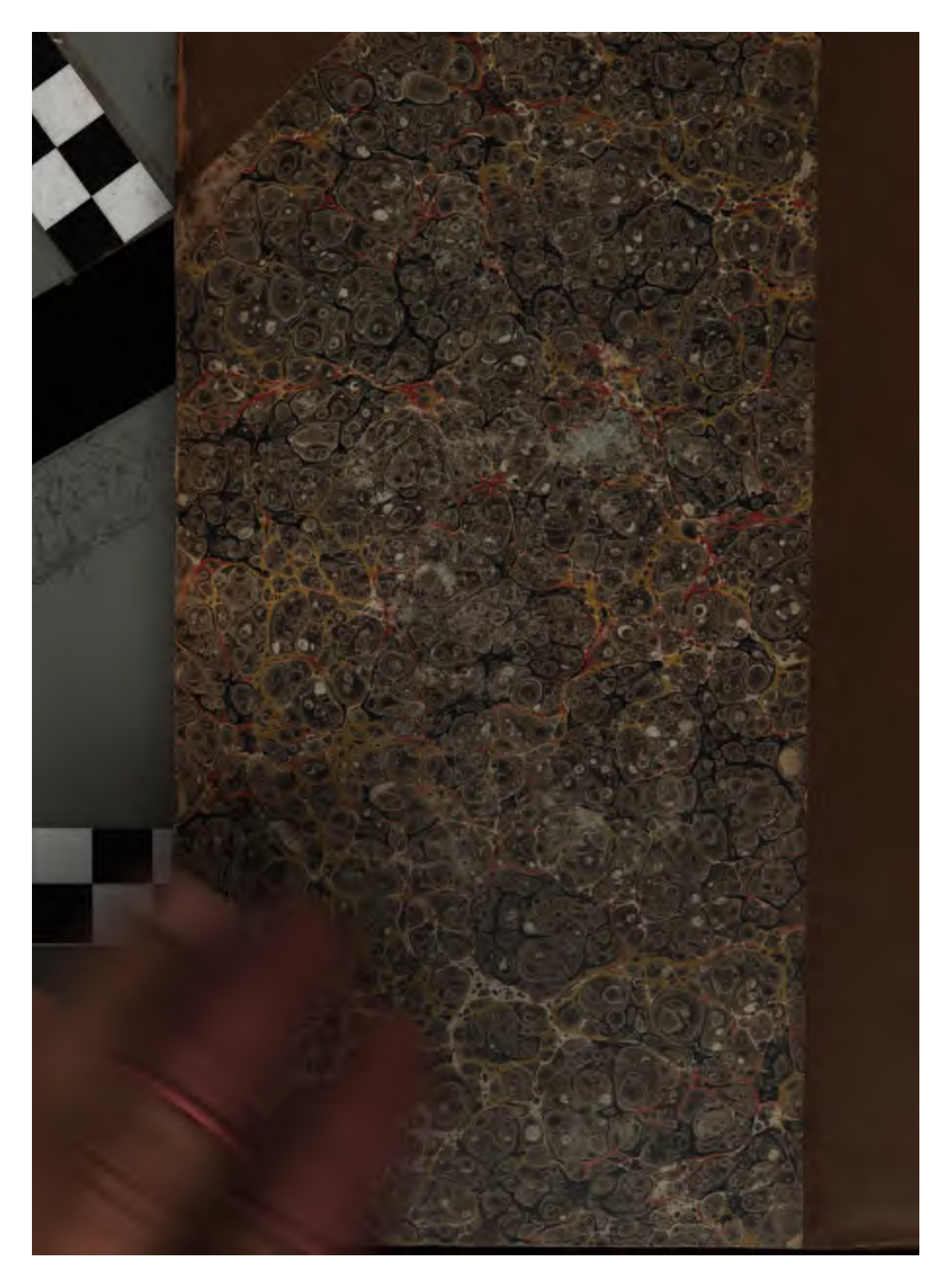
on many points, will be more ready to make allowances for the opinions of those who dissent from him; and being convinced that it is the intention and sincerity with which we read and examine, and not our skill in doing so, that will be most acceptable to our Great Master, he will be relieved from the depressing idea, that right belief in particular doctrines is necessary to salvation; — an idea which has, perhaps, occasioned more persecution in the Christian Church, than either pride, covetousness, or the love of domination. For who will scruple to do that, which he supposes will exterminate errors of faith that must necessarily lead to the eternal destruction of human souls? It will naturally tend to quell the pernicious activity of intemperate zeal, — "the wrath of man, which worketh not the righteousness of God."

NOTE.

MANY efforts of mind have in vain been made to conceive the possibility of the separate persons of three co-eternal Beings, perfectly and equally perfect in attributes, making one Deity. This, however, appears clear, and a matter evident to human intellect, that beings so existing would be actually resolved into one; for being equally omniscient, each must know every thing which the others know; being equally powerful and omnipresent, must be infinitely effective in operation over boundless space; and being equally wise, would necessarily *will* the same decrees. With reverence be it spoken; were the number of such beings three, or any other number, the unity would be equal; but what is meant by a separation of persons in this immensity of perfection, or what would be the use of such separation, it would be very difficult if not impossible to say. In other points, too, connected with this sublime and awful subject, we are apt to set aside plain sense for the more fanciful intricacies of metaphysics. It has been asserted by some, that to the Divine mind the whole of eternity is but as one moment; for, say they, "the present, past, and future are all equally before HIM, and therefore there can be no succession which marks time to inferior beings." That the past, present, and future are all perfectly known to God, is certain; but that they appear or lie before his sight in the same way, is by no means so.

The past may be as perfectly known as the present, yet in a different manner which shall distinguish it from the present. A human being of good memory knows as perfectly, or nearly so, what passed before his eyes yesterday, or an hour ago, as if it were actually passing at the present moment, and you can suppose his memory to become perfectly perfect, without in the slightest degree confounding the present with the past; and this remark applies equally to the future, in a mind endowed with foreknowledge.

Let us suppose that the past, present, and future presented themselves in the same way before the Divine mind, and then to simplify the matter to our own apprehension, let us suppose the whole course of one man's existence as it would be displayed to his Creator; would he not become multiplied as the various incidents of his life, into a million of men, his infancy, youth, manhood, and age (to say nothing of what follows age and death), making one equally vivid portraiture of his repeated semblances, were there no such distinction as I have intimated above? The human mind is as incapable of comprehending an endless moment, as it is of comprehending a boundless point, or as it is of comprehending that a thing may exist and not exist at the same time.

THE END.

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